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Scripture and hymns used
at the funeral of Deacon
Samuel C. Paine.

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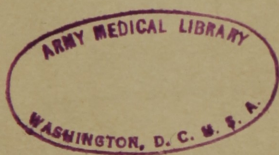
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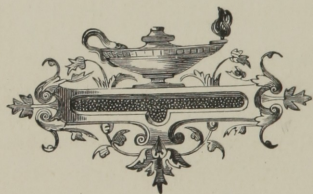


SAMUEL CHANDLER PAINE, M.D.

BORN IN WOODSTOCK, CONNECTICUT, FEBRUARY 21st, 1807.

DIED IN OXFORD, MASSACHUSETTS, APRIL 1st, 1888.

Aged 81 years and six weeks.



SCRIPTURE AND HYMNS

USED AT THE FUNERAL OF

DEACON SAMUEL C. PAINE, M.D.,

APRIL 4, 1888.

ALSO,

SERMON

PREACHED AT THE MEMORIAL SERVICE, IN THE CONGREGATIONAL
CHURCH, OXFORD, MASS., APRIL 8th, 1888, BY
THE PASTOR OF THE CHURCH,

REV. WILLIAM N. T. DEAN.

WORCESTER:
PRESS OF CHAS. HAMILTON,
311 MAIN STREET.
1888.



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SCRIPTURE READ AT THE FUNERAL.

HELP, LORD; for the godly man ceaseth, for the faithful fail from among the children of men.

For, behold, the LORD, the LORD of hosts doth take away from Jerusalem and from Judah the stay and the staff, the mighty man, * * * * and the prudent, and the ancient, and the honorable man and the counsellor.

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof.

The LORD of hosts is with us, the God of Jacob is our refuge.

In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall

be his people, and God himself shall be with them and be their God; and he shall wipe away every tear from their eyes: and death shall be no more: neither shall there be mourning, nor crying, nor pain, any more:

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the lamb.

And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

And one of the elders answered, saying unto me, What are these who are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said unto me, These are they who came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For, the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the LORD from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Our soul waiteth for the LORD; He is our help and our shield. Our heart shall rejoice in him because we have trusted in his holy name.

Let thy mercy, O LORD, be upon us according as we have hoped in thee.

Return unto thy rest, O my soul: for the LORD hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

What shall I render unto the LORD for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the LORD.

I will pay my vows unto the LORD, yea, in the presence of all his people.

Precious in the sight of the LORD is the death of his saints.

They that are planted in the house of the LORD, shall flourish in the courts of our God.

They shall still bring forth fruit in old age, to show that the LORD is upright;

He is my rock, and there is no unrighteousness in him.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.

For this we say unto you by the word of the LORD, that we who are alive and remain unto the coming of the LORD, shall not prevent them who are asleep.

For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD.

Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

FAVORITE HYMNS OF DR. PAINE,

SUNG AT THE FUNERAL, APRIL 4, 1888.

ABIDE WITH ME!

ABIDE with me! Fast falls the eventide;
The darkness deepens — Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, Oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee!
In life, in death, O Lord, abide with me!

HAIL, TRANQUIL HOUR.

HAIL tranquil hour of closing day!
Begone, disturbing care!
And look, my soul, from earth away
To him who heareth prayer.

How sweet, through long-remembered years,
His mercies to recall;
And, pressed with wants, and griefs, and fears,
To trust his love for all.

How sweet to look, in thoughtful hope,
Beyond this fading sky,
And hear him call his children up
To his fair home on high.

Calmly the day forsakes our heaven
To dawn beyond the west;
So let my soul, in life's last even,
Retire to glorious rest.

HEAVEN ANTICIPATED.

THERE is an hour of peaceful rest,
To mourning wanderers given;
There is joy for souls distressed,
A balm for every wounded breast,
'Tis found above — in heaven.

There is a home for weary souls,
By sin and sorrow driven —
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear — but heaven.

There, fragrant flowers immortal bloom,
And joys supreme are given;
There, rays divine disperse the gloom;
Beyond the confines of the tomb
Appears the dawn of heaven!

S E R M O N .

2 Kings, 2: 12.—*My father, my father, the chariots of Israel
and the horsemen thereof!*

§ O said Elisha as Elijah was taken from him into heaven. Elisha was much younger than Elijah but their lives had touched each other in the work of the Lord. The time had come when they were to be separated. As they went from town to town to visit the schools of the prophets which Elijah had founded, the young men from each one came forth to meet them with the same question to Elisha, “Knowest thou that the Lord will take away thy master from thy head to-day?” And he answered, “Yea, I know it, hold ye your peace.”

How often is it the fact that the time of departure is revealed to every one else but the one who is about to be called.

And it came to pass as they still went on and talked that, as it were, a chariot and horses of fire swept by and Elijah went up into heaven. “And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof. And he saw him no more.” It was a wonderful ending of a wonderful life!

Elisha's cry, "My father, my father," expressed personal endearment, expressed the thought that a counsellor was taken upon whom he had learned to lean. In calling him the chariots of Israel and the horsemen thereof, he said that what such warlike preparations were to the kingdoms of the earth that Elijah had been to Israel. As he saw him go away from him a feeling of loss, of loss of strength came over him and he cried out, "O my father, my father, arm of defence, source of prosperity of Israel, thou art leaving us when we so much need thee."

Elijah's power in Israel had been his loyalty to God. Apparently he had stood alone with him there. He was characteristically a *man of God*, and hence his service to his people. As such his life speaks to us to-day, and the lesson that I would read from it in connection with the one which is the immediate occasion of this service is that

MEN OF FERVENT PIETY, ARE, ON THE HUMAN SIDE, THE
PRESERVATION AND PROSPERITY OF THE CHURCH.

We recognize the Divine side. We see the two olive trees, one standing on each side of the golden candlestick and supplying its lamps with oil, but our thought to-day is of the men loyal to God who are the lamps. Men of wise and understanding hearts, of unfeigned faith in God, and devoted upon evangelical principles to the service of

Christ and their fellow-men. Among them, held in everlasting remembrance, have been Enoch, who "walked with God," and had this best of all testimonies, that "he pleased God." Noah, "a just and perfect man in his generation." Abraham, "the friend of God." Moses, "God's chosen." David, a man after God's own heart, who, notwithstanding his faults, consecrated his great talents, his royal power, and his inexhaustible treasures to the noblest of all purposes. Paul, a servant of Jesus Christ and an apostle who in the short space of thirty years, did so much to enlighten, reform, and bless mankind. Barnabas, of whom it is written, "He was a good man and full of the Holy Ghost and of faith," and by whose influence "much people was added to the Lord," and a multitude of others coming down to this very Sabbath, "of whom the world was not worthy."

Men, some of whom were great as well as good, but all of whom were favorably regarded by the Divine Being merely on account of their moral excellence, and whose power in the world and in the church was the fruit of their devotion to God. Of course it is not denied that great talents, learning and wealth are highly important in their place, and that eminent piety when joined with such qualities is more likely to attract attention, command respect and extend its beneficial influence to a wider sphere, than when alone. But what is affirmed is, that piety, purity, godliness, which are apparently little noticed by the world, and by it, perhaps, speedily forgotten, are not only held in

everlasting remembrance by God, but are the preserving element, "the salt" of the church, and the pervasive element, "the leaven" of the church in the world, as well as the grand ornament and safeguard of that very world which disregards and forgets them. Christ said to such persons, "Ye are the light of the world," that is, you prevent moral darkness from covering the earth. Again, "Ye are the salt of the earth," or those who preserve the social mass from corruption.

Men of fervent piety contribute to the preservation and prosperity of the church :

I. *By their susceptibility to religious instruction and hence their adaptedness to impart instruction.*

Although piety is a disposition of the heart rather than of the intellect, and the intellect is the seat of instruction, yet there is such a thing as "the eyes of the heart being enlightened," and a fervent piety is one of the best means of attaining useful knowledge. I will not attempt to explain how, but such certainly is the fact. It is a common thought that the way to elevate the understandings of mankind is to purify the heart. The approach must be made through the affections. "Let men feel right towards God" it is said, "and they will soon think right; let the heart be pure and the understanding will be clear." Error in the heart is the source of error in the head. Let the heart then be right with God and, as a rule, the head will be. And so men are fitted to be instructed and instructors, both in

morals and religion, where the value of correct opinions cannot be over-estimated. Action is the result of belief. "As a man thinketh in his heart so is he." And belief can never be right where opinions essentially wrong are admitted and cherished. Hence the man who contributes towards the dissemination and reception of correct sentiments in a community is a man of strength in the church. Guided into all truth themselves such men are fitted to be guides to others. Their influence may be without observation, but it is all powerful in favor of right practice. I know not, therefore, a more rational prayer that can be offered than the one,—

"A wise and understanding heart
To all thy servants give."

II. *By their example.* They are always men of principle.

I cannot conceive of a man of fervent piety without principle. There are men who call themselves Christians, who profess to believe all the articles of the creed and are members of the church, who are wholly men of impulse. They follow the multitude, as often to do evil as to do good. If the tide runs high, religiously, they are on top of the wave, if it runs low they are way out at sea and the faith is shipwrecked. They are not men of principle, and they are never men remarkable for their fervency of piety. They are not the strength of the church, far from it. The church carries them, not they the church. But the man

of fervent piety, who believes and therefore speaks, who believes and therefore acts, who always acts one way because the ground of right action is always one way, whom you always know where to find and are always sure of finding him in the right place. Such men are a tower of strength by their example. Seen to be directed by an unseen Being, living as seeing Him who is invisible, engaging in duties which are difficult to carry forward, because One whom they believe, would have them, they are a power in the world that wickedness cannot resist. Whatever may be said against them, or against the Lord whom they serve, in the heart of even the most ungodly they are respected. They are living epistles, known and read of all men as witnesses for Christ and thus as examples of godliness they contribute to the preservation and prosperity of the church.

III. *By their prayers.*

They are men who have audience with God. What their power is, therefore, no finite mind can estimate. Queen Mary of Scotland said, "I fear John Knox's prayers more than an army of ten thousand men." The apostle James tells us that "the effectual," or better "the earnest, fervent prayer of a righteous man availeth much." Of Elijah we are told, "He was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain and the

earth brought forth her fruit." Moses by his prayer, in more than one instance saved the people of Israel. "For God said that he would have destroyed them had not Moses, his chosen, stood before Him in the breach."

Other men have prevailed with God, and by their prayers have brought His blessing upon themselves, their families, the church, and the communities around them.

These are only a few of many specifications that might be made to indicate to us that men of fervent piety are, on the human side, the preservation and prosperity of the church, and when one such is taken from us it is a debt which survivors owe, not so much to his own memory, perhaps, as to the grace which made him what he was, to see to it, that while his labors are not forgotten, or passed lightly by, the qualities by which the great results have been achieved should be in some measure appreciated.

Our beloved and venerable deacon was opposed to eulogies, but how can we speak of him without eulogizing? We have gathered here this morning, a church of which he was an ardent lover, an honored member and officer, a wise director, we have gathered here a company of friends, neighbors and fellow-citizens to do homage to his memory. We may not praise him, but must we not praise God who made him what he was, and who made him to be so much? Shall we not thank Him this morning for the NATURAL ENDOWMENTS with which our brother was equipped and thus fitted for his long and useful life?

Samuel Chandler Paine was born not far from the place where his life work was done. His father, John Paine, is spoken of as a leading citizen of Woodstock, Conn. His mother, whose maiden name was Betsy Smith, was one of a devoted Christian family of the same town. Eight children were born to them, of whom Samuel was the oldest. He was born on Saturday, February 21, 1807. In his early home there was a "reign of law" of which his parents were the executors, and where he learned the lesson of obedience in childhood. When his parents became Christians he was quite a boy. They gave themselves and their children to the Lord, and entered into covenant with Him, which was sealed by "household baptism." The boy Samuel thought himself rather too old to be called an infant, but his preferences were not consulted, his parents decided and 'twas his merely to obey. Thus taught, obedience at school was easy, obedience to the State natural when he became a citizen, and when it pleased God to reveal His Son in him he became obedient unto the heavenly vision. Being under authority he knew how to exercise authority over those who were under him, and hence his influence in his home. His boyhood was spent with brothers and sisters on the farm. It was his father's strong desire that he should receive a professional education, but no work seemed to him like farm work, no life so desirable as a farmer's life. To wean him from the farm his father made the work hard, but the harder it was the more it pleased the boy and the better it was done. How, then, came it to pass, I asked,

that he left the farm? and the answer was, "It was his obedience." His father finally commanded and his son left home to commence a course of study in Dudley Academy. In this and Monson Academy he was fitted for college and was graduated at Yale in his twenty-first year, and at Yale Medical School three years after. He found the library of the college very attractive, but the books which engaged his attention chiefly, in his own later judgment, were not the ones that were calculated to do him the most good or which he most needed, nor was it till he began his professional studies that he became really and intensely interested. While at college he had a severe sickness, typhus fever, which threatened to end his life. His mother was sent for, went to him, cared for him and prayed earnestly that his life might be spared. The prayer was heard, but her own life was taken. We can imagine the severity of the stroke to him, as he considered the greatness of his ransom.

Having finished his studies he was married June 18, 1834, to Miss Abigail Davis. He had made his home in this community three years before, to be separated from it only by death.

Of his life here as a citizen more is known by you than by me. He was a man in whom his fellow-townsmen had confidence and by whom they would be governed at home and represented abroad. Being free himself he was one of the first to espouse the cause of freedom for others. He believed in helping the weak, and although he loved his

brother in Africa and India, whom he had never seen, he loved no less his African brother in the Southern States, and delighted to honor institutions like the American Missionary Association which should do their work for the despised races near at home. He was a warm friend of the Union Missionary Society, even before the one which now cares for the freedmen was thought of, and when to be one of its supporters was to cut oneself off from nearly all friends and relations. But none of these things moved him. He was not a man pleaser, nor a policy man, and in spite of the threats of his brethren in the church even, to forsake him if he didn't forsake the negro, he joined the "Liberty Party," as it was called, and was one of the few in this community who talked against and voted against the wrongs of African slavery. He lived to see his principles triumph, to see slavery abolished; to see it demonstrated that it is not throwing away a vote to cast it on the side of right when certain that it will not and cannot be an immediate success.

But as a citizen he was *Doctor Paine*. What the people of Oxford thought of the new Doctor fifty-seven years ago only a few old people, who were then boys and girls, can tell us, even if they can remember. But what has he been found to be as he has traversed these roads from house to house, and stood by the bedside of generation after generation, helping, comforting, encouraging, ministering unto the necessities, both of body and soul?

Nor must we overlook the fact that no small portion of the usefulness of this long life in our community was due

to his unusually gifted wife. As I hear her spoken of she seems to have been a help, meet for counsel, and stimulus and aid in all his work. Her memory claims a place in your thoughts to-day. In both Doctor and Mrs. Paine the town has been signally favored, and the rich fruits of their prolonged labors ought to give value to our estimate of the possibilities of life. "The hoary head is a crown of glory if it be found in the way of righteousness." And, "Every wise woman BUILDETH her house, but the foolish plucketh it down with her hands."

Again, shall we not thank God this morning for the GRACE which so fully developed our brother's natural endowments. His life would not have been what it was in any respect were it not for the fact that he was a Christian. All that he was naturally was lifted up to a higher level by the Holy Spirit.

We have spoken of his home training and obedience, but all this was not sufficient to make him a child of God and a servant of Jesus Christ. We have no doubt that the prayers of his parents, and God's providences, had their influence, but it was not till after his home was established in this place that he made the great decision. It was at a time of revival under the direction of Rev. Almon Underwood. Not at one of the meetings, but at his home he struggled with the question. "It is now or never," whispered the Spirit. "It is now," was his response. His wife was not then a Christian, but it was not long, till, like the wife of Bunyan's pilgrim, she joined her husband.

Henceforth their Christian home, henceforth their Christian work. On the sixth of December, 1835, both were received into this church by profession of faith in connection with eighty-seven others. Mrs. Paine, with forty-three others, was baptized, the rest had been baptized in infancy. Of the ninety who were received into the church on that Sabbath [one was received by letter] only six remain, one brother, Mr. George Miller, and five sisters, Miss Susan F. Eddy, Mrs. Caroline DeWitt Fuller, Miss Lucy Ann Pratt, Miss Erlunia Smith, and Mrs. Mary B. Wetherell.

Deciding to be a christian and uniting with the church is not absolute proof that one is really converted. This fact is often painfully demonstrated, but years of Christian living, years of service in which Christ is made the prominent motive, removes all occasion for doubt. So lived the good man of whom we are thinking to-day. His face was known in other towns than this as an ambassador for Christ. But here he was best known and here he will be most missed. It was subject of remark, when, three weeks ago to-day, his seat in his pew was vacant, so seldom has it been vacant in all the years he has lived here. Even when engaged in a large practice he planned to be at church at the hour of service. If there were more calls to be made than could be attended to between the ordinary rising time Sabbath morning and church time, the family must rise earlier than usual. The DOCTOR must attend to his patients in season for the DEACON to come to church. Nor did he fail to attend committee meetings and prayer meetings at

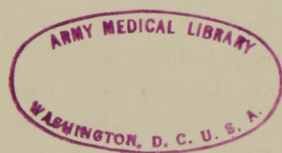
the call of the church. This winter will probably be remembered for a long time as the winter of the great snow-storm. The Thursday evening before the snow-storm Deacon Paine was with us, and the thought entered the mind of some who then heard his prayer, that he talked with God as one nearer to Him than men often get till very near the close of life. His habit to attend the prayer meetings was well known by the whole community. One evening, some time ago, a foreigner, who might not be supposed to know our customs, called at his office, and when told that the Doctor was at meeting replied, "Oh, yes, it is Thursday evening, isn't it?" Why should we not thank God for a man whose life spoke so decidedly for the cause we love?

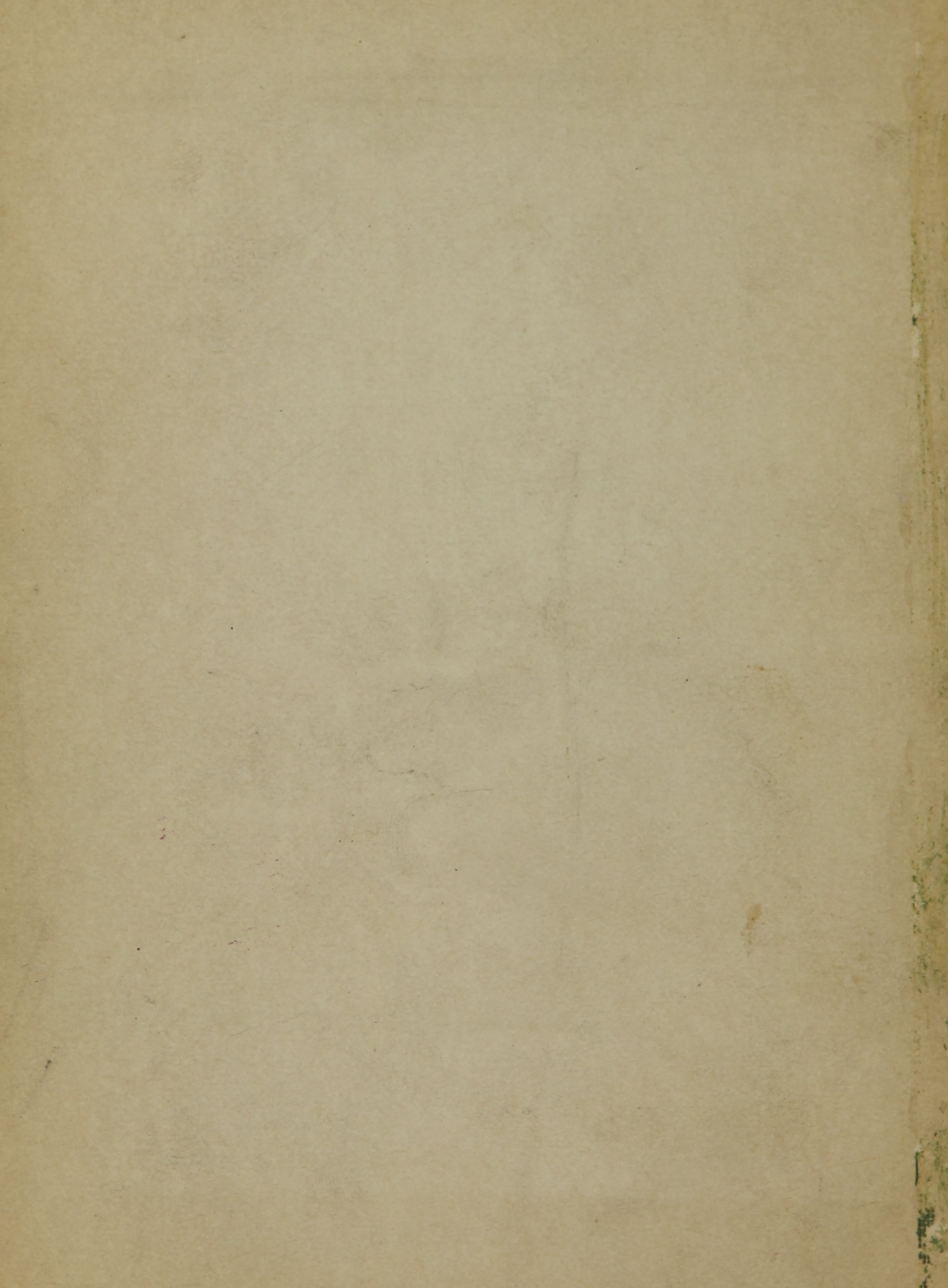
How many there are to-day, both here and elsewhere, who remember him as a teacher in the Sabbath school. And how has his instruction verified the thought to which attention has been called, that fervent piety prepares the mind to receive truth that it may be imparted to others. There is a saying, "If you haven't a virtue assume one." A great deal of virtue is merely assumed. Like the holy tones of some religious services, it is put on for the occasion. But the virtues and graces of our departed brother were not put on, they came out from within. They impressed us, and the hiding of their power was in the fact that they impressed us, as SINCERE. "His was a noble life, well filled with usefulness," and does not it appeal to the young men who have grown up under its shadow to imitate it? Interests may engage your attention

at present unworthy of your manhood. To follow them is moral suicide, but how grand to copy such a one successfully as you have been privileged to know. Will you not hear him to-day, being dead yet speak, "Be ye imitators together of me and mark them who so walk even as ye have us for an example, for our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew our vile body that it may be like unto His glorious body?"

And shall we not thank God to-day, not only for what he was naturally, and what he was by grace, but also for the divine goodness in ending his life here so nearly like a translation. It was occasion of solicitude to his wife lest his last days should be of severe suffering. She dreaded the hour. But in His goodness God called her first that the sorrow of a husband's sickness and death should not afflict her. And when his hour came, not only were loving ones at hand to minister unto him, but a short painless sickness relieved the burden of age. And he was not, for God took him. What could be more desirable!

So glide my life away! and so at last
 My share of duties decently fulfilled,
 May some disease not tardy to perform
 Its destined office, yet with gentle stroke
 Dismiss me weary to the home above,
 Where night, death, age, care, pain and sorrow cease.





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